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No. 1.]

EDUCATION.

THE CHURCH AND STATE

· IN REFERENCE TO

THE EDUCATION QUESTION;

OR,

SCHOOLS AND SCHOLARS,

FROM THE COMMENCEMENT OF THE CHRISTIAN ERA

TO THE PRESENT TIMES,

BY

J. STEWART M'CORRY, D.D.

DEDICATED

TO THE RIGHT HON. W. EWART GLADSTONE,

First Lord of the Treasury.

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LIMBO; or, AN APOLOGY FOR THE MIDDLE STATE.

BY THE SAME AUTHOR.

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EDUCATION, WITH or WITHOUT RELIGION; or, the CHURCH AND STATE.

EDUCATION, WITH OR WITHOUT RELIGION;

OR,

THE CHURCH AND STATE IN REFERENCE TO THE
EDUCATION QUESTION.

Lecture delivered at the Hanover Square Rooms, May 13, 1873,

BY

J. STEWART M'CORRY, D.D.

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Maker—The Creature Attracted to the Creator by a Natural and Supernatural Influence. The Harmony of Nature, Reason, and Religion disturbed by the *Reformation* of the Sixteenth Century—Revolt during the last Three Centuries of the Intellect and Will against the Sovereignty of Revealed Religion—Revolt against Ecclesiastical Jurisprudence and Sound Philosophy—Revolt against Political and Social Economy—Secret International Conspiracies detrimental to Spiritual and Temporal Interests—The Moral Law, for the time being, in abeyance—The old Roman Aphorism, “*Cedant arma Togæ*,” forgotten—Martial Law Reigning throughout Europe—Brute Force paramount—The Strongest Military Power dominant—The voice of the Arbitrer of the Nations drowned midst the din of arms—*Might, and not Right*, proclaimed the order of the day—Religion banished from the Councils of Princes, the Cabinets of Statesmen, and the Diplomacy of Politicians—Revelation ignored—The Decalogue pooh-poohed—The Gospel Counsels pronounced “*Dead Virtues*”—Christian Marriage desecrated in the Divorce Courts—The Christian Family turned adrift without pilotage on the wild Ocean of Life—Christian Civilization retrograding to a state of quasi Barbarism—Christian Education degraded by Modern Schools of thought, more debasing to Human Nature than the Mythology of the Ancients!—Pagan Philosophy represented at Rome, Egypt and Greece taught the Worship of the Gods—The Immortality of the Soul—Man’s Accountability—The Reward and Punishment after Death—The Elysian fields and Tartarus—while it hoped for the Dawn of Better Days, and welcomed the Advent of the Promised Messiah. Modern Philosophy as represented by certain notorious Leaders of the New School of thought, discarding the work of Redemption, has dwindled away into Positivism, Protoplasm, Rationalism, and similar ignoble theories; thus Man, made after the likeness of the Most High, and “*little less than the Angels*,” is dragged down into the abyss of Materialism—From his heaven-born estate he is reduced to a level with the mere animal creation!—This intellectual prostration, by an abuse of speech, is called strong-mindedness—The Nineteenth Century, rising up upon the supposed ruins of Christian Revelation, is proclaimed by daily sound of trumpet from the Morning Press as the “*Enlightened Age*”—This self-styled Enlightened Age is verily in Spiritual Darkness, “*with eyes that see not, and ears which hear not*”—Great Britain represented as the National Patient afflicted with dangerous maladies, which the State Religious Doctors of Canterbury and York, and their Medical Staff, are baffled to cure. Recourse should therefore be had to the True Physician at Westminster, Rome’s Representative, who holds the Genuine Diploma, as the Only Hope for successful treatment—England was converted by Rome before; it must pass through the ordeal of conversion again—The only Remedy then is from the City of the Seven Hills—The only Panacea is from the Principal of the Roman Spiritual Faculty—The Infallible Governor of the Old School of thought—the Pilot of Peter’s barque—The Father of the Christian Family—The Faithful Pastor of the Fold—The Saviour, under God, of all the Nations of the Earth!

Schools and Scholars, from the commencement of the Christian Era, more especially from the Fourth Century, when the Emperor Julian, the Apostate, with the Roman Senators denied Christian Education to the Christians of the Roman Empire, to the Nineteenth Century, when the British Senators, with a so-called Liberal Ministry, deny Catholic Education to the Catholics of the British Isles.

Nihil obstat.

ALBANY J. CHRISTIE, S.J.,
Censor Deput.

Imprimatur,

✠ HENRICUS EDUARDUS,
Archiep. Westmon.

Die 1 Julii, 1873.

EDUCATION.

LADIES AND GENTLEMEN,—

“Education, with or without Religion,” forms the subject of this evening’s lecture. The programme declares that it is to be an entertainment; it does not, however, announce it as musical, lyrical, strategic, nor yet dramatic, and far be it from me to proclaim it scientific, artistic, philosophical, or oratorical. Fortunately I was not consulted with regard to the peculiar designation in which it rejoices; so that I may so far be shielded in the event of disappointment. It is not, however, of vital consequence, so we may possess our souls in patience. Several years ago, I remember, what seems not unsuited for our present purpose, the *Liberator* of Ireland had occasion to address one of his most trenchant letters to a British peer. He had been charged with mercenary motives in his work of restless agitation. He indignantly repudiated the accusation, and, in self-defence, he declared that he sacrificed his time, his talents, his professional emoluments, which yielded him many thousands a year, to vindicate the rights of his country and his creed. This most masterly production, which fell like an avalanche upon the devoted head of his assailant, he characterised as “a meek and modest reply.” Now, following at an immeasurable distance in the footsteps of that great man, I am desirous, at the commencement of my desultory harangue, to utilize the heading of his rich and racy epistle. Whether, then, my “meek and modest” exercitation should realise what is expected must of necessity be submitted to your better judgment. I fear, however, that there are certain great difficulties in the way—certain Alpine steps in our journey to-night, which would tax the energy even of *Cæsar* or *Napoleon* in crossing the Alps, which, however,

let me say, I also crossed—that the up-hill work for this intellectual entertainment would be nearly as formidable as to ascend the Queen's mountain of Lochnagar, at Balmoral Castle, so celebrated in song by Lord Byron, or the still more gigantic Grampian Benmacduich, which peers to the clouds above the Forest of Mar !

For this reason do I speak thus, because the other day I mentioned to a most intelligent lady friend that I had to give a lecture on "Education," when she instantly replied that it was an exceedingly dry subject. "If so," I rejoined, "it will go hard with me to render it relishable to my fashionable audience, and to realise what is registered in the programme." Be the result what it may—whether the lecture be prosaic or poetic, ponderous or elastic, insipid or palatable—permit me to throw the evening's entertainment upon your indulgence, while, without further preamble, I proceed at once to descant upon—

EDUCATION, WITH OR WITHOUT RELIGION ;

OR,

The Church and State in reference to the Education Question.

My subject must, therefore, be treated not so much with the grave solemnity of the pulpit as with the racy elocution of the platform. Should it prove somewhat interesting, one point is gained ; if the speaker can succeed in conveying instruction in an agreeable method to his auditors, attention is kept alive, and some good may follow.

Well, then, it would be almost idle to observe that Education—so momentarily important—is the common subject of general conversation. It is talked over in every circle, and by every class of society. The Houses of Parliament, which are supposed to enact the laws of the land, have certainly not here a monopoly in educational legislation. We have proof positive to the contrary before our eyes. We have recently seen the present Cabinet—one of the strongest existing for many years—subjected most unexpectedly to the inexorable law of political martyrdom. We have seen how the Prime Minister himself and his colleagues, in legislating for a Catholic country, refused to accept Catholic counsel, were brought down upon their knees, and deservedly broken, if I may say so, on the wheel of public opinion. Public opinion, by a small majority it is true, pronounced the Irish University Bill as unworthy of Catholic

Ireland. Public opinion thus over-rules Cabinet Ministers and Cabinet Councils. It over-rides Parliamentary debates and Parliamentary decisions. In its own time it remodels certain unwise statutes, and rescinds certain abnormal enactments. Take a case in point with which the Ecclesiastical Hierarchy of England was concerned. The Abortive Titles Aggression Bill, which was passed with such *furor*, has lately been doomed to annihilation. Notwithstanding the pressure on the Gladstone ministry, the question of education is far from being settled, since it is still eagerly canvassed by the various sections of the community. The farmer who whistles at the plough, and the artisan who is busy in the workshop, the whip who drives his four-in-hand, and the guard who travels express, the young gentleman who, in this material age, "prattles protoplasm" at his club, and the young lady who in the *salon* of fashion "unconsciously talks Atheism," the squire who reads the *Times*, perhaps, with greater gusto than the prayer-book, and the ever green old lady who presides at the *conversazione*, must of necessity make their pronouncements on the education question, however fantastic and fallacious they may be!

The merchant upon 'Change, the lawyer with his briefs, the banker at his ledger, relax for awhile to talk over the *pros* and *cons* of the great measure which is now absorbing public attention. The clergy in the pulpit, the judges on the bench, the orators on the platform, the *literati* through the press ventilate their diversified judgments upon that all-important question—that question which, in these days of evil omen, is the very axis upon which revolve the destinies for weal or woe of the rising generation.

May it then be pardonable for us, who might be presumed to know something of this "*vexata quaestio*," to venture likewise an opinion on the subject? If so, we should be glad to grapple with the real merits of the case. We shou'd go back to first principles, and consider, with the light of Christian philosophy,—What is man? Who is to educate him? What is to be his education? We should then treat of education in general, and of Catholic education in particular.

Here we might be allowed to characterize education as Catholic and Roman. The epithet Roman seems, however, almost unnecessary, since there can be no *pure* education—

assuredly no *true* religion, unless in connexion with Rome. But for this special reason do we say Roman education, and the reminiscence you must kindly forgive. It was our good fortune, during five years, to have paced the academic halls of the venerable Papal college "De Propaganda Fide," together with the noble class rooms of the renowned Roman college "The Gregorian University," while we were constituted by the Sovereign Pontiff, Gregory XVI., of happy memory, as a regular "Civis Romanus."

In those palmy days—the *aurea ætas*—we remember Cardinal Wiseman at the English College; Cardinal Cullen at the Irish College; the Venerable Abbe Macpherson at the Scotch College; Fathers Perrone, Patrizi, Pianciani, at the Roman College; Cardinal de Reisach at the great College of Propaganda; while the Polyglot of Erudition, Cardinal Mai, was Secretary; Cardinal Franzoni, Protector; and the wonderful linguist, Cardinal Mezzofante, came, at times, to converse with our fellow-students, as if on the day of the Pentecost, in almost every language under heaven. In addition to this we enjoyed the spiritual offices, as Confessor General of the most saintly priest, Father Vincent Pallotti. Thus shone forth a perfect galaxy of genius, learning and piety, while we rejoiced in the companionship of those who are now Doctors in Philosophy and Theology, Bishops and Archbishops, Patriarchs and Primate, in the new world and the old. Thus had we the singular privilege to enjoy an out-and-out Roman education—an education which neither "confines the intellect nor enslaves the soul," as was the flippant speech of a little Lord during the so-called Papal aggression days, who still sports his garrulity against the Mother Church of Christendom; but a Roman education, on the other hand, which expands the intellect and emancipates the soul—a Roman education which disciplines the whole man, the body with all its faculties, the soul with all its powers—a Roman education which teaches man to realize the end of his creation—which instructs man to qualify himself, not simply for the battle-field of life, but after death for the laurels of immortality which are to encircle his crown. This is the education for which we must contend, this the education which we must imperatively demand, this the education which alone we can accept.

As Catholics we are not specially bound up with any political party in the state ; since Catholics, although united by the bond of faith, entertain, not unfrequently, different views with regard to politics. Indeed we care but little, *cæteris paribus*, who hold the reins of government, we simply desire fair play ; we desire to stand shoulder to shoulder upon the common platform of British citizenship, we desire to see meted out to all members of the community, irrespective of creed or country, equal-handed justice. Our inoffensive motto, for one and all, is—"a clear stage and no favour."

But if not bound up with any political party in the state, and if politics may be regarded as, more or less, neutral ground, upon which it is lawful to entertain different opinions, it is not so with respect to religion. We cannot remain neutral in reference to the grand truths of Revelation ; we must accept them in their entirety, and therefore we must accept the teaching of that Church alone, whose doctrine is pure and perfect, and whose authority is indefectible and inerrant.

Hence are we bound up with the holy ancient Roman Church, which is built upon the Rock of Divine Truth, and against which Hell's gates never can prevail. Hence do we look first to the interests which are eternal, and secondly to those interests which are temporal. We are, therefore, Catholics in the first place, and Nationalists in the second. Firstly we serve the Creator, secondly we serve the creature ; we are Catholic Christians, and then British subjects ; we give our allegiance first to God, and then to Cæsar. We are Catholic Christians because our religion is coeval with Christianity itself. We have no new fangled notions about Revelation, we have no new school of "advanced thought ;" we stand upon the Rock of Truth, which is stable and everlasting ; we are children of Holy Church, which, like her Divine Founder, admits of "no change, nor shadow of alteration."

Hence, from us all religious and educational novelties must be utterly discarded ; as our faith is intact, our education must be inviolate. Hence must we insist, at all costs, and despite of all consequences, that education shall not be divorced from religion, but that they shall go hand in hand, and remain indissolubly connected together. To Secularists, who would

separate religion from education, who would shut out religion from the schools, who would educate the mind and not educate the heart—to these would we apply the oracular dictum which obtained even at the shrines of their much-lauded deities, *procul esto profani!* Ye impious creatures, stand aloof! In somewhat similar terms would we say to Secularists, away with your ungodly system of education for Catholics; we enter our protest against the attempt to divorce religion from education, to estrange the soul from God; we protest against the unhallowed legislation which would banish Christianity from our schools and colleges, and which would be inaugurating an educational system, detrimental to man's moral and physical well-being.

It is simply a truism to say that a Catholic country has a right, both human and divine, to a Catholic education. Now Ireland is a Catholic country, and Ireland imperatively demands the right of Catholic education. She demands what she has dearly paid for—"happy homes and altars free;" she demands civil, religious, and educational liberty; she demands liberty of conscience—unrestricted freedom for her children to worship the God of their fathers, and to hand down religion to generations yet unborn; she demands an education consonant to Catholic faith, congenial to Catholic conviction, conducive to eternal salvation.

Ireland has ever clung to the old faith of Christendom. Ireland is therefore called upon to battle for education—for education, like religion, "clean and undefiled"—for education which bears the stamp of Rome, which has the ring of the true metal, because it ever carries the impress of the Fisherman's Coin, which is the genuine passport to the Heavenly Realm.

Ireland has recently spoken out in the most emphatic way, by her most Reverend Prelates in national council assembled. Ireland has declared, under Roman inspiration, that she can no more accept godless schools for her children than she could accept godless colleges for her youth, since such institutions have been declared intrinsically pernicious, and fraught with dangers both to faith and morals.

It is then idle to observe that we address you exclusively from the Roman stand-point—that stand-point which we contend is the only true basis of an out-and-out Christian

education. As members of Holy Church, you must needs anticipate much of what we have to say, for truly, in as far as religion and education are concerned, we positively cannot have two opinions. They are so closely identified, that they merge one into the other, both being under the immediate supervision of that divinely-constituted pastor, who, in religion as well as education, has to feed the lambs and the sheep of the fold. We have no desire, then, to enter into the mere political arena, and to range ourselves on either side of the respective parties into which the State is divided. We are emphatically Catholics, and we learn our lessons of educational as well as religious economy from that Heaven-born institute, which, when there is question of right and wrong in the moral world, is to overrule both princes and people, and to over-ride both statesmen and diplomatists. We take our position, therefore, upon a much more elevated platform than even the Houses of Lords or Commons can present. At the same time, we do not aspire to pronounce an elaborate and exhaustive educational harangue, after the manner of the ancient orators of Greece or Rome, nor yet to recapitulate certain scholastic platitudes in which some of our modern orators have indulged; much less do we propose to imitate, as was jocularly said by the leader of the Opposition, the perambulating rhetoric of the parliamentary recess!

We stand aloof from the jarrings of party, and, under supernatural guidance, we contemplate the question at issue in its bearings on the temporal and spiritual interests of the people. Hence we look to the Roman standard, and we listen to the Roman trumpet, which gives forth no uncertain sound; we look to the sign in the Heavens, which above the Milvian Bridge converted the Emperor Constantine; we look to the Cross, which is the emblem of victory, and we put our trust in Holy Church, and not in human legislation. Bear with me, then, if in this hall, which has so frequently rung with the magic eloquence of most distinguished speakers, I should not realize your legitimate expectations, and that the all-important subject should suffer from the inability of the advocate. Do not suppose, indeed, that I flatter the belief that I am going to say anything very specially erudite, nor yet very profoundly argumentative. I simply hope not to speak in vain,

for my object is utility more than originality. I ask you to listen not to any new theory, not to any vague speculation of a new school of thought, but to something practical, tangible—something which is as old as the hills; to truths which have outlived the wear and tear of time; to the infallible teaching which is conveyed by the Papal allocutions of the immortal Pius IX., by the Episcopal charges of the glorious hierarchy of Ireland, and by the pastoral instructions of his Grace, Henry Edward, the indomitable Archbishop of Westminster!

The great oratorian of Edgubaston, Dr. John Henry Newman, in his recondite volumes, takes occasion to advise that when we speak or write, we should touch home upon some of the questions which are racy of the times. May this be our apology for venturing to treat that vitally important subject, which never can be overrated, and which is now monopolizing universal attention! We do not, however, contemplate to deliver an exhaustive educational disquisition, nor yet to enter into details with regard to Primary Collegiate or University education. We wish simply, in common with others, to examine the subject matter in general, and to lay open in particular the merits of the case, in so far as Catholic interests are concerned.

It is not therefore requisite to expatiate upon the desirability, nay the necessity, of education in general. All classes of society are agreed that education is desirable, nay necessary. It is desirable in the first place that the mind of man should be cultivated to enact his part in the drama of life in accordance with the intention of his Maker, and it is necessary, secondly, that the soul of man should be disciplined in view of his future.

We speak out honestly as Catholic Christians, believing in the truths of revelation, in the immortality of the soul, and consequently in human accountability.

Now there are two questions which we are desirous to unravel; questions which are of the very last importance, questions which, we venture to say, the non-Catholic press cannot answer, according to the standard of sound philosophy, and which the non-Catholic Parliament refuses to settle according to the principles of even-handed justice. These, I am aware, are bold assertions, or, if you choose, they are audacious impeachments. The first denounces the sophistry

of the British press, the second denounces the injustice of the British parliament.

Just let us see if we can substantiate our assertions, and justify our impeachments against the parliament and press. We have entered the lists with formidable odds, with antagonists who are perfect Goliaths in their way, but by no means invincible. We trust to the inherent goodness of our cause, apart from the incompetency of the advocate for the result. Hence we join issue, fearless of opposition, and hoping with hope for satisfactory consequences.

The questions are these—Who is to educate? what, and for whom is education? Observe at the outset that we must draw the line of demarcation between education and instruction. Education is of a much higher type than instruction; it breathes a more rarified atmosphere; it soars into a loftier region. It embraces the whole constitution, as well as the entire destiny of man, body, soul, time, eternity. Instruction is, on the other hand, comparatively speaking, plodding, and partially mechanical. To teach the alphabet, the art of reading, writing, even the use of the globes, is more or less material work, and savours of the natural order. But to educate man in his relations to God, his neighbour and himself, is of a much higher standard, because of the supernatural order, which reaches to the Heaven of Heavens!

Let us enter upon the necessary explanation, and define the relative bearings. Let us present the case from the Catholic standpoint in its native simplicity. The animated *ens*, the rational, accountable, immortal creature—man—is, according to Catholic theology, sent into the world for a given purpose. He is certainly not of the brute creation, merely to eat, drink, and sleep, for we are told in an old book, which by many non-Catholics is regarded as quite out of date, and which, at present, is passing through the ordeal of another mis-translation in the Jerusalem Chamber, Westminster, by a coterie of unorthodox divines, that he is little less than the angels, *minuisti eum paulo minus ab angelis*. He is therefore made by God, as he did not make himself. He is fashioned after the image and likeness of the Most High. He is made also for God, and he is destined to be happy with God for ever. Moreover, he is a composite, and not a simple being.

He has a soul as well as a body, and therefore the body with all its powers, and the soul with all its faculties, belong inalienably to its Maker—the creature appertains to the Creator.

The creature, despite all the fantastic schools of thought of this supposed enlightened nineteenth century, is the property of the Creator. The Almighty is, assuredly, more the Father of all mankind, than is the earthly parent the father of his offspring. He has the prior and prescriptive right; He made us, said the Psalmist, and not we ourselves: "*Ipse fecit nos, et non ipsi nos;*" "For in Him we live and move, and have our being." The venerable mother of the Macabees said to her sons: "I know not how you were formed within my womb."

The Great Creator made, then, the creature. I am addressing you as Catholics, not as disciples of Darwin, or Huxley, or the Dean of Westminster—I am addressing you as Christians, who admit the principle of creation—conservation—redemption—and all the truths of revealed religion, without exception. The Almighty said then to parents, by His Prophets, under the old law: "Take this child and educate him for me." By His Apostles, under the new law, he reiterated the order: "Educate this child in the fear and discipline of the Lord." From these prophetic and apostolic injunctions, delivered by God himself, and proclaimed by his messengers, we argue that every child must be educated in accordance with the order of Divine Providence; while we contend that that order involves a religious as well as a secular education.

The question now arises who is to execute this high and holy commission? Who is to train the child in the way in which he is to walk? Who is to prepare him to enact his part upon the diversified stage of human existence? Who is to qualify him, so as to realize the end of his creation, and to fulfil his temporal and eternal destiny?

There are two rival tribunals in the field, which contend for the mastery, each of which claims respectively the superintendence of his education. They are the representatives of the spiritual and material order. They stand forth prominently and they are called, in common parlance, the Church and the State. Now which of the two is to take precedence? To which of the two is the care of God's creature to be consigned?

Let us balance their respective claims in the scales of the sanctuary, and also in the scales of jurisprudence. Let us invoke the aid of philosophy, divine as well as human, to adjudicate on the question, and to pronounce on which side the preponderating claim shall be found.

The Church, which is the recognised vicegerent of the Creator, and the true mother of his children upon earth, claims the superintendence of the education of this rational, accountable, immortal being, on the score of its creation, its redemption, its sanctification, its salvation; she claims the inalienable right to watch over the temporal and eternal welfare of the child, who was dedicated to God's service at the baptismal font, and for which she stood sponsor for every most sacred engagement. She claims the indefeasible prerogative to watch over the education of that child, so that it may enjoy all happiness and escape all misery. She can never relinquish her claims—she can never yield one iota of her rights—she can never compromise the interests of her adopted little one, so as to endanger the loss of its faith, and therefore of its heavenly inheritance. She is ready to break with all the Governments of the world, rather than swerve in the least degree from the line of righteousness, and allow the poor child to be torn from her embraces. She has done so, times without number, before; she is prepared to do so again. She repeats with old Gamaliel, "If it be meet to hear man rather than God, look ye to it."

The well known Mortara case serves as an apt illustration of the firmness of the Church when there is question of duty. Let it be simply stated as a vindication of the Church's policy in regard to the much-agitated question of education. Contrary to the laws which then obtained in the Papal States, and which, as soon as the present revolutionary deluge subsides, shall doubtless obtain again, a Jewish family had a Christian servant in the city of Bologna; an infant of the family was supposed to be dying, and, in that condition, the Catholic maid gave the poor child the rite of baptism. Beyond all expectation the newly baptized boy recovered; and, because the Holy Father, who was then the temporal ruler of the Roman States—as he shall be again—insisted that the Christian child should be brought up in the noon-day light of the Gospel of Jesus Christ, and not buried in the midnight darkness of Judaism,

the clamour was forthwith raised throughout Europe about the tyranny of the Pope and the intolerance of Rome. Action was presently taken by the fanatics of the times, headed by the Honourable Member of the City of Perth, whose marvellous anti-pöpery zealotry is really worthy of a better cause. The Governments of Europe were petitioned to have the Christian child Judaized ; or to bring up the poor little fellow in any religion save the Catholic ! The brave old Pontiff, Pius IX., was inexorable ; he told every Government that interposed in the matter, that it might send its army against Rome, and despatch its navy to Civita Vecchia, that Mortara was a Christian and a subject of the Church, and that he could never consent to have him torn from the Faith. As the Baptist said to Herod—*non licet !* so said the Pope, it is not lawful !

Behold here a marked illustration of the much derided old aphorism which obtains at Rome—but *nowhere else—non possumus !* We cannot sanction what is radically wrong—we cannot do evil, that any amount of worldly good may follow—we cannot consent to public or private robbery, exclaims the Roman Pontiff. This is the old saying of the old Christian times—the old saying which has been re-echoed by the Popes, and reiterated by the prisoner of the Vatican—the old saying which in every age and country checkmated the enemies of Holy Church—disarmed the Roman Emperors—crushed the Hèresiarchs and Schismatics—baffled the wiles of the First and Third Napoleon, and which is sure eventually to triumph over the brute force of the tyrannical Prince Bismarck—the telegraphic sanctimoniousness of William the pious, Emperor of Germany, as well as the interminable conspiracies of European revolutionists ! Cavour and Ratazzi are gone, Bismarck and Victor Emanuel are certain to follow, while the Church must survive the wreck of Time—the Pontiff outlive the last of his foes !

But, moreover, the Church remembers the commission which she received from the Divine Shepherd of Christianity, to “ Feed the lambs and the sheep,”—to lead them to wholesome, and to guard them against browsing on poisonous pasturage. She remembers the commission to “ teach all nations ”—which involves a preparatory training of both soul and body for time and eternity—consequently, which has reference specially to religious, and, as far as they bear upon religion, to secular pursuits.

